606 these bukoñwana rules would cause death. Yet they are religiously kept as necessary to ensure normal relations between the two families.

We have already seen the taboos which must be observed during the betrothal period (p. 106). Later on, during the gatherings which take place *before marriage*, other taboos are imposed.

606 802 201 584 784 1. In the discussion concerning the lobola, when oxen are counted, the bridegroom's parents must never offer eight head of cattle, because one of them will be killed for the feast, and so eight means only seven. *Seven* is counted by raising, one after the other, the five fingers of the left hand and the thumb and index-finger of the right. In raising the index-finger, they might point it at the bakoñwana, and this would be a mortal offence. To point at anyone with the index-finger is as bad as bewitching him. It is done only in anger, and all the preceding discussions might be nullified if such an imprudence were committed.

2. Should one of the oxen be frightened by the shouts of joy with which the arrival of the herd is greeted and by the sham-fight of the lobola day, and run away home, it is taboo. The ox has seen that something is wrong and has consequently fled. Even should they succeed in bringing it back, "timpfalo ti tjukile," the conscience (or the diaphragm) has been stirred!

584 825 777 784 3. If one of the oxen has no horns (homu ya mhulu), or only abortive horns, psa yila : *bukoñwana byi ta pfumala timpsalu*, viz., the relations with relatives-in-law will have no tenderness, because such an ox moves its head to and fro as it wanders in the night ; it is abnormal. The bride's family will not accept it.

4. Should the lobolo consist of hoes, and should the rain fall on them while they are being carried to the bakoñwana, it is taboo. The lobolo must not be brought in a wet condition, otherwise the new relations will be spoilt (bukoñwana byi ta tshipa) ; the young people will not be able to marry.

5. Do not bring with you tobacco in the leaf when going *bukwen* as a fiancé, bring only ground tobacco, or misfortune will happen. Later on, when you have married your wife, it is allowable.

6. Never eat zebra or reedbuck's meat when staying with your parents-in-law. Should they kill one of these animals while

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576 is not as if they were trying to raise their hats, as they do not wear
609 any. The explanation of the gesture is this, according to a Transvaal Native : the Boers taught black people to point to heaven, when saluting a white man, with this meaning : I compare you with the One who is above!

576 In the Northern clans, salutations are generally accompanied
201 by a clapping of hands (omba mandla). Men beat their hands against each other, placing them parallel to each other ; women do the same, placing them crosswise or at right angles. Amongst the Ba-Pedi this salutation with the hands is performed in a somewhat different manner ; when a Pedi enters the hubo, and wishes to greet a gathering of men, he claps his hands before his breast ; but when he salutes only one person, he bows down and claps his hands at the height of his knees, either on the right side or on the left. Amongst the Ba-Ronga, clapping the hands is a sign of thankfulness ; they say as they do so : *I khani mambo*, which probably means : "I dance before you, Sir." ("Mambo"
576 means chief in the Ndjao language.) In Djonga the proper word for thanking is *nkomo*. The etymology of this word seems to be : "I homu," "it is an ox." If anyone gives me a hen, he presents it to me saying : "Take my chick." When he brings a goat he says : "This is my hen." In both cases I answer : "Nkomo," "it is an ox!" The Thonga etiquette requires that the giver depreciate his gift and that the receiver magnify it! Another less polite way of thanking is this : *Yengetan!*, — "do it again," or *ni mundjuku*, — "and also to-morrow!"

576 Thongas used not to *shake hands* in former times. Now-a-days
177 the civilised Natives have adopted the European fashion, but this kind of familiarity is not approved of by the old folks, especially by the chiefs. Natives, when they shake hands, often do it in two movements : first they catch the four fingers and then slide on to the thumb. I do not know where they have
832 learnt to do this! *Kissing* was formerly entirely unknown. A good mother would occasionally wipe her baby's nose, but this can hardly be called a kiss. When they saw the custom adopted by the Europeans, they said laughingly : "Look at these people! They suck each other! They eat each other's saliva and dirt!"

683 1906, I ventured to suggest certain means of checking the *buloyi*
754 superstition. The Department of Native Affairs might give the following directions to its subordinates, the Native chiefs :

1) The crime of buloyi is not recognised under penal law.

2) The Native chiefs are prohibited from trying any buloyi case.

3) The plaintiff must be reprimanded as disturbing the peace of the country.

4) The witch doctor or mungoma (magician), who pretends to have smelt out a wizard, must be fined as using his authority to deceive people and foster hatred amongst them.

5) No evidence based on the use of divinatory bones must be accepted.

These rules, if strictly enforced and combined with Christian teaching and the progress of civilisation, will in the course of time put an end to the scourge of witchcraft.

683 *Insults.* Ku rukana or ruketela, to hurl insults at each
695 other's head, is very frequent amongst Thongas and does not
578 lead to any judicial case, if not accompanied by assault and bruises (1). There are however insulting deeds which are considered as crimes. To take human blood, or spittle, or excrement with a stick and to push it into the mouth of a child, for instance, is considered a very serious insult which must be judged before the Court. A man who committed such an offence would have to pay a fine amounting to a whole lobola. I heard of a woman, who gave a child a butterfly to eat. The parents of the little one were very angry. She denied having done such a thing. They said to her: "Confess your sin and pay a fine of 5/—." She refused and offered to undergo the ordeal, viz., to drink the mondjo philtre. "If you insist" said they, "you will have to pay £ 10." However she persisted and became intoxicated ; this was a proof of her guilt. She was fined to the amount of £ 40, £ 20 for the child and £ 20 for the chief!

683 To point at any one with the index finger is also a grave insult
201 which may have judicial consequences, because this action is
754 brought into close relation with *bulôyi*.

683 (1) The most common insult which women can cast in each other's teeth is
578 ntlhaahwaku (Ro) or nyaahwaku (Nkuna) which means: the genitals of your mother.
695 A scuffle with blows is sure to arise when that word has been pronounced. It is also used when taking an oath. Men swear by the name of their chief.